

THE DIFFERENCE BETWEEN AFFILIATING ONESELF TO THE BOOK AND THE SUNNAH AND ACTING UPON THEM & THE REALITY OF SALAFIYYAH¹

By Imaam Muhammad Naasirud-Deen al-Albaanee [d. 1420H]

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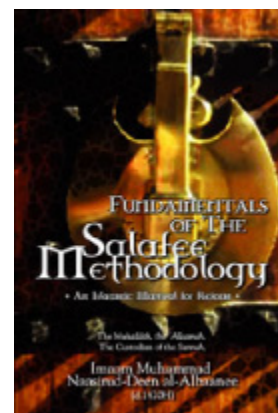
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Therefore, this *hadeeth*² is from amongst the clear *ahaadeeth* which clearly prove that the Victorious Group is from the seventy-three groups which our Prophet (ﷺ) informed shall occur within this *Ummah*. And his (ﷺ) report is true, because he is as Allaah (J) said in the noble *Qur'aan*,

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

“And he does not speak from his own desire. It is but revelation revealed to him.” [Sooratun-Najm 53:3-4]



From the Book: The Sacred Salafee Methodology (TROID Publications)

So the distinguishing sign of the Saved Sect is not only as the other groups in this age claim. The distinguishing sign of this sect is not only that it affiliates itself

¹ Excerpted from 'The Sacred Salafee Methodology' – An Islaamic Manual of Reform (2nd Edition, 2005)

² “The Jews have split up into seventy-one sects. And the Christians have split up into seventy-two sects. And my *Ummah* shall split up into seventy-three sects, all of them being in the Fire except for one.” They said, ‘Which one is that O Messenger of Allaah?’ He said, “It is the *Jamaa’ah*.”

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with acting in accordance to the Book and the *Sunnah*. Since it is not possible for anyone from amongst the Muslims – even if they be from the sects outside the Saved Sect – it is not possible for any sect from amongst these sects, old and new, to free itself from affiliating to the Book and the *Sunnah*. This is because if it does such, then it has raised a sign of leaving from Islaam. Due to that, all of the Islaamic groups and all of the Islaamic sects are the sects that the Messenger (ﷺ) mentioned or pointed out in the previous *hadeeth*. All of these sects participate upon one word. Indeed, it is affiliation to the Book and the *Sunnah*.³

³ So mere affiliation to the Book and the *Sunnah*, if it is not accompanied by true reliance upon them and acting upon them, then it is merely a claim that is devoid of correctness. Likewise, the ascription to *Salafiyah*, if it does not comprise of acting upon the principles of *Ahlus-Sunnah wal-Jama'ah*, then it is merely an empty claim. And claims to an appellation do not necessitate confirmation of the attributes.

Stated Imaam Ahmad (d.241H) - ?, "And from the binding characteristics of the *Sunnah*, which the one who abandons a single attribute from it has not accepted it, nor believed in it and he cannot be from its people: Faith (*eemaan*) in the *Qadr* (pre-decree), the good and the evil of it..." And he mentioned some important affairs of belief, then he said, "Indulging in *kalaam* (theological rhetoric) concerning *al-Qadr*, the *ru'yah* (seeing Allaah on the Day of Judgement), the *Qur'aan* and other than that from the *sunan* is *makrooh* (abhorred) and prohibited. The one who indulges in such, even if he reaches the truth with his words, is not from *Ahlus-Sunnah*, until he abandons argumentation, submits himself and believes in the *aathaar*." Refer to *Usoolus-Sunnah* (p. 42, 49).

So Imaam Ahmad - ? - clarified that following the *Sunnah* cannot occur, except with reliance upon it, acting in accordance to its prerequisites and using it as a proof, not other than it from methods of argumentation, theological rhetoric and opinion. So if a person claims ascription to the *Sunnah*, then he uses other than it as evidence, or he gives aid to opinions, theological rhetoric and argumentation with his speech, then he cannot be from amongst *Ahlus-Sunnah*, even if he reaches the truth. This is because he has reached the truth through other than the way of the Prophetic *Sunnah*.

This is the meaning of the statement of Imaam al-Barbahaaree (d.329H) - ?, "It is not permissible to say about a man, 'So and so is a person of the *Sunnah*,' until one knows that he has in him the attributes of the *Sunnah*. So it cannot be said about him that he is an adherent to the *Sunnah* until he gathers within himself all of the *Sunnah*. 'Abdullaah Ibnul-Mubaarak said, 'The origin of the seventy-two sects lies in four desires. So from these four desires, there branched off the seventy-two sects. They are the *Qadariyyah*, the *Murji'ah*, the *Shee'ah* and the *Khawaarij*. So whoever gives precedence to Abaa Bakr, 'Umar, 'Uthmaan and 'Alee over the other Companions of the Messenger of Allaah (?) and he does not speak about the rest, except with good and he supplicates for them, then he has left *tashayyu'* from its beginning to its end. And whosoever says that *eemaan* is statement and action, it increases and decreases, then he has left *al-irjaa'* from its beginning to its end. And whosoever says to perform Prayer behind everyone whether righteous or sinful, and to perform *jihaad* along with every caliph, and he does not hold the view of revolution against the ruler with the sword and he supplicates for them with goodness, then he has left the statement of the *Khawaarij* from its beginning to its end. And whosoever says that all

The Reality of *Salafiyyah*

As for those whom we have pointed out at the outset of this speech from the *Salafiyyeen* and other than them from amongst those who adhere to their mode of conduct, and they could be referred to by other than this name, then these ones differ from all of the other Islaamic groups because they hold onto something else. This something else is: safety from going against the Book and the *Sunnah* in the name of the Book and the *Sunnah*. Indeed, that is due to holding onto what the Companions of the Prophet (ﷺ) from the emigrants (*muhaajiroon*) and the helpers (*ansaar*) and those who followed them from the *taabi'een* and the *taabi' taabi'een*. Indeed, they are the generations for whom goodness was witnessed in the authentic *hadeeth*. Rather, it is a *mutawaatir* (concurrent) *hadeeth* in which the Messenger of Allaah (ﷺ) said, "The best of people are my generation, then those who follow them."⁴

So these were the followers in the first generation, the generation of the righteous and pure Companions (y). Then there were those who came after them saying,

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ

لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾

"Our Lord, forgive us and our brothers who preceded us in *eemaan*."

[Sooratul-Hashr 59:10]

So it is obligatory for the one who wishes to be from amongst the Saved Sect that he must act in accordance to what these Companions and the *taabi'een* were upon. And they were the *Salafus-Saalih* whom we must take as an example.⁵

of the decrees are with Allaah (U) the good and the evil of them, He misguides whomsoever He wills and He guides whomsoever He wills, then he has left the statement of the *Qadariyyah* from its beginning to its end. And he is an adherent to the *Sunnah*." Refer to *Sharhus-Sunnah* (p. 57) of al-Barbahaaree.

⁴ Related by Ahmad (1/378, 442), Ibn Abee 'Aasim (no. 1466), al-Bukhaaree (4/118) and at-Tirmidhee (no. 3859) by way of al-A'mash, from Ibraaheem an-Nakha'ee, from 'Ubaydah, from 'Abdullaah Ibn Mas'ood (ؓ) with it. It is also related by Muslim (no. 1963) by way of Ibn 'Awn, from Ibraaheem with it.

⁵ Taking the *Salaf* as our example involves a number of issues:



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1. Firstly, correctness in this life and salvation in the Hereafter will occur through following the guidance of the *Salaf*.
2. Secondly, it is obligatory that the ascription to *Salafiyyah* must be real, by sound following of the *madhhab* of the *Salaf* and their guidance. And one must not leave their understanding for the understanding of anyone else.
3. Thirdly, from the results of sticking to the guidance of the *Salafus-Saalih* and employing their understanding of the texts is the absence of differing from them in statements and positions, and not leaving their *ijtihaad* for a new *ijtihaad* that has no precedence. Imaam Ahmad (d.241H) - ? - said to his student Abul-Hasan al-Maymoonee, "Do not speak about an issue in which you do not have an Imaam." Refer to *Manaaqib Ahmad* (p. 178) of Ibnul-Jawzee. And Imaam Ahmad said, "One will not come across anything, except that there is a position established concerning it from the Companions of the Prophet (ﷺ). Refer to *Masaa'il Ahmad* (p. 277) of Abee Daawood as-Sijistaanee.
4. Fourthly, from the results of sticking to the guidance of the *Salafus-Saalih* is taking whatever agrees with the proof from their *ijtihaad* along with excusing them with good mention whenever they oppose the text in their *ijtihaad*. Said 'Umar Ibnul-Khattaab (ؓ), "There are three that destroy the Religion: [i] the mistake of a Scholar; [ii] the argument of a hypocrite with the *Qur'aan*; [iii] and misguided Imaams." **Saheeh:** Related by Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm wa Fadlihi* (2/110). Stated Imaam al-Awzaa'ee (d.157H) - ? - "Whosoever takes the statement of the people of Makkah regarding *mut'ah* (temporary marriage), the statement of the people of al-Koofah regarding wine, the statement of the people of al-Madeenah regarding singing and the statement of the people of Shaam regarding the infallibility of the Caliphs, then he has gathered together all evil." Refer to *Siyar A'laamin-Nubalaa'* (8/81) of al-Haafidh adh-Dhahabee.
5. Fifthly, from the results of sticking to the guidance of the *Salaf* is discarding deadly *khalafiyyah* which is founded upon giving precedence to the intellect over the text and rejecting the Book and the *Sunnah* through corrupt *ta'weelaat* (figurative interpretations). Indeed, al-Awzaa'ee said, "Stick to the *aathaar* of those who preceded, even if the people reject you." **Saheeh:** Related by al-Aajurree in *ash-Sharee'ah* (p. 58) and al-Khateeb in *Sharaf Ashaabul-Hadeeth* (no. 6).